



22^d March

T H E
REMONSTRANCE
OF THE NOBILITY, BAR-
RONES, BURGESSES, MINISTERS
AND COMMONS WITHIN THE
KINGDOME OF SCOTLAND,

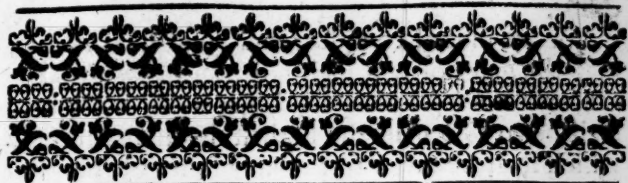
Vindicating them and their proceed-
ings from the crymes, wherewith
they are charged by the late Proclamation
in ENGLAND, Feb. 27. 1639.



EDINBURGH
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Domini 1639.

(358)





Although the depthes of the Counsell of GOD, and the secrets of the wayes of the most high cannot be founded nor found out by us, till they be discovered and unsecreted by himself; yet so far as we can conceive and consider of the course of divine providence in our present affaires, we begin to think, that the LORD is about some great work in the earth. For the cup which hath been propined to other reformed Kirks is at this time presented unto us: We have used all meanes by our earnest intercessions, by our true remonstrances and humble supplications, to informe his Majestie, and to deprecate his wrath: but finde both his eares possessed by the false and spitefull misinformations of the late pretended Prelats, and of such as hope to catch some great things in our troubled waters: whereby his Majesties wrath waxeth hotter every day: as is too sensible to us his Majesties humble and loyall subjects, who were expecting a gracious answer to our last supplication, and may be apparant to all men, by the late Proclamation and Declaration in *England* Feb. 27.

ordained to be read in every Kirk within that kingdome.

We are indeed confident and comforted in this; that the gates of hell shall not prevaile against the cause maintained by us, and that in the end glory shall be to G O D in the highest by the testimony which shall be given to the kingdome of his son I E S U S C H R I S T now in question, that peace shall be on earth, and good-will and loving-kindnesse shall be to the people of G O D. But in the meane time it cannot but wound our hearts and grieve us sore; that we are brought to this extremity, that we must either perish under the burthen of so many foule aspersions, or be constrained, to appeare in termes of contradiction against such pieces and Proclamations as the malice of our adversaries, prevailing with his Majesty, doth lybell and send out continually against us.

Although the foresaid Proclamation and Declaration chargeth us with nothing materiall, which we have not from the sincerity of our hearts and the manifest truth and reasons of our proceedings abundantly answered before, in our printed Protestations, information, and answers unto the Declaration made by his Majesties Commissioner, and unto the Bishops their Declinatour, yet lest by our silence the cause of G O D and our innocency in defending thereof, receive the smallest prejudice in the mindes of the well affected, and that we may yet more convince the consciences, if not close the mouthes, of our self-condemned enemies, we shall not wearie to make a summarie repetition and true application of what hath been formerly written at large.

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The title beareth, 1. that the Proclamation is intended to *informe the loving subjects of England*; which is the desire of our hearts, and for which we have laboured; being confident that all his Majesties loving subjects of *England*, after true and full information, wil allow of our actions, as proceeding from the love of CHRIST, and of our King and countrey, which to us are inseparably joyned, and wherein we are so emulous, that we are heartily grieved, and think our selves heavily wronged, that in love and loyaltie, we should be reckoned second, or inferiour, to any subjects in the Christian world. But what truth of information may be expected from our Prelats, with their pages and parasites, who can have no hope of ryfing again, but from our certaine ruine, all the judicious subjects of *England* may easily discerne.

2. The title beareth that *by our seditious practises we are seeking to overthrow his Majesties regall power under the false pretences of religion*. None of all our actions is more challenged of sedition, then our necessarie confession of Faith and nationall Covenant, wherein we are so far from overturning regall authority, that *we declared before God & men that we had no intention or desire to attempt any thing that might turne to the diminution of the Kings greatnesse and authority*. We could not so much as imagin, that the refusing of the service book, and the rejecting of Episcopall government, which two over-turne the frame of Gods worship and the discipline of the Kirk, as they were here established, should ever have been interpreted to be the overthrowing of regall power; The pillars of true regall power are religion and righteousness, which
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by our oath we have endeavored to establish, and are confident, if we can have them in peace, shall be seen by all the world to be strong supporters of his Majesties throne. Our *practises* are called *seditions*, our *carriages* *tumultuous*, our *returues* *froward and perverse*, our *intentions* *traiterous*, our *informations* and *declarations* *infamous lybels*, our *protestations* *mutinous*, our *covenant* *aband* or rather a *conspiracie* against the *Lords* *anoynted*, pretended to be with God, that we may with the better countenance do the works of the diuell, such as are *treasons* and *rebellions*, our *preparations* for defence *hostile*, as if the King were our sworn enemy, our *aimes* to be the *invasion* of the good subjects of England, to make whole our broken fortunes, our *actions* *increasing* and *dareing insolencies*, our present case a *brain-sick distemper*, our selves *evil* and *traiterously affected* persons, *factions* and *turbulent spirits* &c. To which we answer,

2. Sam.

16. 12.

Mat. 5.

11.

1. It may be that the Lord will look on our affliction, and that the Lord will requite good for this cursing. Blessed are ye when men shall revile you and persecute you, and shall say all manner of evill against you for my sake.

2. These railing accusations have proceeded from the unchristian hearts of our Prelats, who are raging waves of the sea, foaming out their own shame, and thereby give publick proof, that by the sentence of excommunication from the Kirk, they are indeed delivered unto Satan, the spirit which now worketh mightily in them. All their revilings against us, shall not draw from us one word, which may reflect upon the Kings Majestie. They have learned an arte, like unto that practised of old, cunningly to insert the image of their Hierarchie, into the Kings portraict, that

that no man can do reverence to the one, but he must adore the other, no man speak, or do, against the one, but he must speak, and do against the other. But we are not unacquainted with their craft, and God hath taught us the way to honour the King, and detest treason, sedition and rebellion, without honour done to them, and without the perfidious acknowledging of their abjured tyrannie. 3. By two things all men may perceive, that the Prelats would have their anger to come to a mischief: the one is, that they use extreme bitternesse of words. Yet in this they faile of their end; that their words are rather common railings and flyting, then sharp, pointed and proper, more labouring to speak all the evill they can devise against us, then to speak any truth against our persons and cause. The other is, that they would ingage his Majestie so far in their businesse, that no place may be left to a retreat. But in this also we trust they shall be disappointed, and that they shall never induce his Majestie, to act any thing which is not revocable. Princes who ought to be common parents, will not make themselves a party; for that were to overthrow the boat by unequall weight on the one side, and make not only the passengers, but him that sitteth at the helme to perish; which our Prelats have desperately chosen, rather then to repent, or with *Jonas* to cast themselves in the sea, that they may perish alone. Their maxime is old; *when we are dead and gone, let the earth be burnt up with fire.*

In the narrative we are glad that they judge of our intentions (which are directly known to God only) by our proceedings and actions before the world: which

which against their obloquies and misconstructions we justifie. 1. By our long suffering the outrages and insolencies of the Prelats; who against the unity of hearts, authority of Assemblies, order of Ministerie, purity of doctrine and worship and whole reformation of religion in this Kirk (which was the wonderfull work of Gods greatest mercy to this kingdome, and the glory of our land) for no other end, but for satisfying their ambition and avarice (which are known to be the two great inchanters of naturall men, and have proven cruell Harpyes against religion) they did overturne all; bringing in for unity, division, for authority of Assemblies, their own usurpation, for order of the Ministerie, episcopall tyrannie, and for the purity of worship, first humane inventions, and thereafter (being now grown by their rents and Lordly dignities, by their power over the Ministers and other lieges, by their places in Parliament, Councell, Session, Exchequer, and high Commission to a plenipotent dominion and greatnesse) they frame a book of Canons for ruling the Kirk and disposing upon religion at their pleasure. And yet all this time the greatest opposition was the zeale of some preachers in giving testimonie to the truth, and sealing the same by their sufferings, and the groaning of the people, and their crying to God, that he would come down and deliver them from these more then *Egyptian* taskmasters. 2. By the peaceablenesse of our proceedings, ever since we begune to appeare in a publick way of opposition: although their insolencie ascended so high as without consent or knowledge of the Kirk, they have framed a service book
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to be received in all the Kirks of the kingdome, as the only forme of Gods publick worship, procured letters of horning against Ministers for that effect, practised it themselves, and not only discharged some Readers and Ministers who refused the book, but also obtained a charge, that no man under the paine of death should speak against the Bishops or their service book: And yet although the book was brought in without order, and known to be a change of the whole forme of Gods worship; The Noblemen, Barrones, Burgeses, Ministers and Commons convening although in a very great number, yet in most peaceable manner without any tumult, did only supplicat most submisly the Lords of his Majesties Councell, and direct their supplications to his Majestie for remeeding their just and important grievances. Thirdly, when their supplications received no other answer, but terrible Proclamations condemning all their meetings and proceedings, and highly allowing the evils which were their grievances; their complaints against the many haynous crimes of the Prelats were not heard, and their distresses still pressing them more; The supplicants entering into a deeper search of the causes of all their evils, and of the barring of their supplications; found them to be from themselves and their former perfidious dealing against the Covenant of God. And therefore resolved to renew their nationall oath and Covenant with solemne humiliation and prayers to God for reconciliation, and for better successe afterward. They resolve also to renew their supplication to the Kings Majestie for a generall Assembly and Parliament, as

the ordinarie and able meanes to redresse their evils, and essayed all possible wayes of presenting it. They answered to the full all exceptions taken against the Covenant, and left nothing undone, which befeemed Christian subjects, who honour God and feare the King. Fourthly, after many petitions and long expectation when a generall Assembly was conveened by his Majesties speciall indiction, and orderly constitute in all the members thereof, in the presence of his Majesties Commissioner; we were forbidden to proceed and commanded to rise, without any just cause offered by us. In this extremity of the precipitating of the Kirk and kingdome in a world of confusions upon the one side, and of sitting after the interdiction, on the other part, we chosed that course which was warranted by Christ, was most agreeable to his Majesties will formerly manifested, and to the publick weale, as is contained in the supplication of the generall Assembly directed to his Majestie, whereof no mention is made in the proclamatiō. Since that time we have been threatned with armies and hostile invasion from *England*, against which we have been preparing for our lawfull and necessarie defence, far from the least thought of invading or harming our neighbours. Our wayes then have been, after long silence, no other but humble supplications to God and the King, necessary Protestations, religious renewing of our nationall Covenant, sitting in a generall Assembly conveened by his Majesties indiction, information and preparation for necssarie defence against open hostility. The particuler evidences of our traiterous intentions are expressed in the Proclamation

clamation to be: First, *the multitude of infamous libels stuffed full of calumnies against the Kings authority.* If any peace coming from us had been here designed, our answer might have been particulare; And therefore in generall we are bold to affirme, that what hath passed from our hands of that kinde, as it hath been meant to cleare our intentions of disloyalty, so it carrieth nothing with it which can merite so foule an aspersiō, all being done both in matter and exprefsiō with the highest respect we could conceive to his Majesties sacred person and royall authority, and with the best construction of his Majesties proceedings. Secondly, *letters sent to private persons in London and sending some Covenanters to privat meetings at London to incite people against the King and to pervert them from their duty;* A traiterous intention we confesse, which will never be so happie as to harbour in a Loyall brest. And as we are assured that such missives or messengers were never sent from the Covenanters in common; So must it be, either cunning in the Prelates, to alledge that which we cannot prove to be false, or malice to attribute that unto us, which private persons have done from their own motions without our knowledge: That in such a time there should be found libels or licentious discourses, false news running up and down, and letters carrying the names of such authores as never saw them, should seem nothing strange. And whether the search of such things with too great diligence, and the suppressing of them by too much severity, or the neglect and despying of them by authority, be the best remedie against them, let statesmen judge. It is known when water is

stopped one way it runneth afunder and breaketh out many ways.

Thirdly, *Our publick contemning of all his Majesties just commands, and our mutinous protesting against them.* It is our delight to obey his Majesties just commands, and is faire from our hearts to contemne any of his Majesties commands, although unjust, or to protest mutinously against them: But to protest in a faire way, and as beseemeth duetifull subjects, is a course customeable, legall and ordinarie, and in some cases so necessarie for preservation of right, and preventing of evil, that at sometimes it cannot be omitted, and at no time can give just offence. Fourthly, The fourth evidence beareth three points, which require particulare answer. 1. *That no Covenant or band of that nature is warrantable without civill authoritie.* This exception hath been so fully answered from warrands of divine & humane authority, both ecclesiasticall & civill, from the practise of the godly of old, from the example of our Religious progenitors, from the continued subscription used in this Kirk, and from the nature of the oath it self, which is nationall, that we trust all men, who are not strangers to what we have written, are satisfied to the full, except the Prelats & their adherents, who are endlesse in their cavillations, and craftily labour to bring us back again to the beginning of the controversie, that they may (if it were possible) undoe what hath been done by us. 2. *That we have rejected the Covenant commanded by authoritie; because commanded by authoritie.* The reasons not of our rejecting, but of our modest with-holding of our subscription commanded by authoritie are at length set down

down in our publick and printed Proteſtations, *September 22.* and *December 18.* in our answer to the Declaration made by his Majesties Commiſſioner, and in the acts of the late Assembly, which properly owneth the publick judgement and interpretation of the confession of Faith. In all which it is found that the confession commanded by authoritie according to the meaning put upon it, is in matters of Religion, not only contrarie to our subscription in *February*, but also to the confession as it was meant and professed in the year 1580, and therefore could not be subscribed by us, except we would by manifold perjurie have made our selves transgressours, and have brought upon our selves a farre greater weight of the wrath of God, then the first was, which by our subscription we laboured to avert and prevent. Thirdly, *That our Covenant is a conspiracie against the King pretended to bee with God, for doing the works of the devill.* This is a blasphemie, to which we are sure, neither the Kings Majestie, nor any fearing God, can be accessory, and which addeth much to our confidence, that the Lord hath ratified in heaven the curse pronounced upon the Prelates, that he will reprove the words which hee hath heard uttered by them, and that their work shall not prosper: And therefore comforting our selves in the Lord our God, who hath been pleased by so many signes and undenyable evidences, to countenance and confirme our Covenant, we bring against them no railing accusation, but say, *The Lord that hath chosen Ierusalem rebuke them, and save the King.* Lastly, *Our hostile preparations to invade England:* Against which as much hath been said and sworne by us in
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our late informations, as we trust hath given satisfaction to all good subjects there, although they had been so uncharitable, which we will never beleieve, as hastily to have embraced such reports. Our best actions, & which ought to give to that kingdome greatest contentment, will never by them be wrested to that sense: And although the Prelates in the mood of despaire to recover their losses, except by our ruine, traduce us to be desperate hypocrites, yet the event will bear witnesse, that we have spoken, as men fearing the great name of our God, with whom we have renewed our Covenant; and who, when his time cometh, will be avenged, whither upon our hypocrisie, or their calumnie. Yet our enemies, seeking the way to make suspicion, where no cause is, have given out, *That many, and some of the chiefeſt amongſt us, are men of unquiet ſpirits, and broken fortunes, &c.* But in this they have been evil adviſed. For ſuſpicions among thoughts, are by wiſemen compared with bates among birds, which ſlee not at the noone-day, but in the time of twilight. It is known by all, who are acquainted with this Countrey, that almoſt the whole Kingdome ſtandeth to the defence of this cauſe, and that the chiefeſt of the Nobles, Barrons, and Burgeſſes, are honoured in the places where they live for Religion, wiſedome, power, and wealth answerable to the condition of this Kingdome; that the meaneſt of the commons who have joyned in this cauſe, are content of their meane eſtates, with the enjoying of the Goſpel; and no leſſe known, that our adverſaries are not for number, any conſiderable part of the Kingdome, and that the chiefeſt (ſetting aſide ſome few
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states-men, & such as draw their breath from court) are known Athiests, or professed Papists, drowned in debt, denounced his Majesties Rebels, for a long time past, are under caption of their creditours, and have already in their imaginations divided amongst them the lands of the supplicants, which they hope to be possessed in, by the power of *England*. But we hope that by this shift they may well be worse, but they shall be no better. In the meane time against all these calumnies, the Lord from heaven hath looked upon the integritie of our hearts, and in his wisdom hath found the way to clear our innocencie. For beside our supplication to the Councel *Ian. 13.* for this end, and our late information to *England Feb. 4.* we have the publick testimonie of the council of the Kingdome to make it known. A letter sent to *England* from one *George Sterlin* in *Edinburgh*, with the advise of *John Sterlin* commissar of *Wigtoun* both in neer relation to; the late pretended B. of *Galloway*, did come to our hands, bearing what the Prelates now say; this was exhibited to the councel, *Feb. 22. & 28.* with our complaint, supplication, attestation of the great name of God, and our own consciences, and offer of our subscription, or any other meane of purgation to the contrare, whereupon the Lords of privie councel, sent up our supplication to the Kings Majestie, with their own, wherein they humbly supplicate, lest upon such informations, his Majestie should be more easily moved to think upon harder courses, than he had heretofore been pleased to keep with his Majesties ancient and native kingdome and subjects; that his Majestie in his accustomed fatherly care of the good and prefer-

preservation of this Kingdome, would be pleased, to resolve upon some such course, as without force of armes, or shewing of his Princely power, the estate of this kingdome may be serled, as may be seen at greater length in the letter it self. We are challenged here also as usurpers of regall power. First, *because we have taken upon us to command the print, and forebidden and dismissed the printer, whom his Majestie established.* This is the old complaint of the Popish Prelats against our reformers in the year 1559. and very untruly by their successours renewed against us: for we have neither dismissed nor forbidden the printer, who still hath his liberty, and residence in *Edinburgh*. Nor doth the act of the generall Assembly, which we take to be here meant, containe any thing that can be construed to be the usurpation of regall power, or the smalest diminution of the priviledges royall about printing. It only forbideth under the paine of Kirk censure to print any piece that concerneth the Kirk, without warrand of the Kirk: A power belonging to the Kirk in all kingdomes, and ordinarily used in this Kirk, not only in the times of Popery, but since the reformation, as is manifest by diverse acts of Assemblies censuring abuses of printing, appointing some treatises to be printed, and naming some to revise what was to be put to the presse. Neither must we think that the nationall Kirk is shorter in her liberties of this sort, then our Universities are, who without restraint, use their own liberty; nor will any man think, that schollers shall have the liberty to print their propositions yearly, without controlement, and liberty shall be denied

to the generall Assembly to print their acts and constitutions. Particular professors use to publish their treatises with adjurations of printers (because they have no further authority) that they print them not in another edition, nor in another character: and shall not the Kirk make use of that authority which God hath granted her for her own peace and the good of Religion? Secondly, because *we have convenienced the subjects, raised armies, blocked up and besieged his Majesties castles &c.* So many of these heavy challenges as have any shew of truth, are so fully and plainly answered in our last protestation Decemb. 18. that as the Prelats needed not to make the objection, so need we to make no new answers.

In our last information intended for *England*, besides that the true, honest and loyall expressions of our hearts, are taken to be false, base and fawning passages: we are particularly challenged of two scandalous and most notorious untruths: First, *that the armies now raised, are in the hands of Papists.* So indeed were we informed, and therefore spake with this caution (*as we are informed*) and why shall not the capitaines and leaders of the armie, be suitable to the prime movers, the cause, and end of the work, all which smell of Rome and of Popery? The other untruth is, *that some of power in the Kirk of England have been the cause of taking armes for invasion of this kingdome and of meddling with our religion.* This we offer to verifie both by write, and by the deposition of prime state-men and Councillours, against some Kirk-men there, namely against *Canterburie* himself, that he did negotiate with *Rome*, about the frame of our service book

and Canons, that with his own hand he altered, and interlyned diverse passages thereof, tending to conformity with *Rome*: A plot so perilous, that had not the Lord disappointed it, First, *Scotland* and then *England* by him, and such as cooperate with him, had become, in their religion, Romish. His reprinted conference with M^r. *Fisher*, will not serve to vindicate his reputation. And therefore we earnestly intreat all in *England*, that affect the truth of religion, and the Kings honour, and all true Patriots that love the liberty, of the kingdome, to supplicate his Majesty for calling a Parliament there, that this myserie of iniquity which hath been in working this time past may be discovered, and the prime agents therein, according to their demerits may be tryed and punished, and that this craft and treacherie, in joyning both kingdomes in a bloody war, that by weakning both, *Rome* may be built in the midst of us, and the Pope in end set over all, may be seen and disappointed, that God may have his own glory, the King his honour, and his subjects may be in safety, from forrainetyrannie over their bodies, and soules.

Least the Prelats should passe any point true or false that may serve their turne, This also is laide to our charge; that the Kings lawes are in a manner oppressed by us, in so much that the judges are so awed as they dare hardly proceed according to law. The prime judges of the land remember, that by them justice hath been refused us, according to law; not from their own disposition, but for feare to offend against missives procured against us: we must also now remember, that having of late requyred letters of horning and capti-

on, against the excommunicate Prelats, conforme to the act of Parliament: whereof they use not to deny the common benefite to the meanest subject; The Lords of Session resolved upon a letter to be sent to his Majestie *March 2.* wherein they bring his Majesties pleasure, signified by his Majesties command, and otherwise, as the only cause of refusing these letters, according to the act of Parliament, and withall joyn their most ardent desires and humble wishes for such peace and quietnesse to the kingdome, as it hath enjoyed before. Which evidenceth that not only the laws, but the judges are for us, and that from conscience of their duty to God, the King and countrey, and not from feare and aw from us.

To make all that hath been said the more credible, it is alledged that some of us refuse both the oath of alledgeance and supremacie, and publickly maintaine that we are not obliged to take the same, and that three Scottishmen taken in Wales, are at this day, imprisoned for denying these oathes. We can say nothing of these taken in Walles, neither there persons nor their purposes being known to us. It seemeth that the inquisition is hote there. But for our selves, although there be a difference betwixt the oath of alledgeance, and supremacie, and we cannot take the oath of supremacie as it is extended, and glossed by the flattering Prelats, yet we heartily rander that to his Majestie which is due and useth to be given by reformed and sound divines to the civill Magistrate, knowing that the Fifth command containing the duty of subjects to their Princes and rulers, is the First commandment of the second table, and that our confession of faith, ac-

knowledgeth his Majestie to be the Lords vice-gerant on earth: to whom the conservation and purgation of religion, doth belong.

As this is the conception which our enemies have begotten in his Majesties minde against us, so may we learne by this declaration, what his Majesties intentions are against this Kirk and kingdome, and what birth may be looked for, if divine providence by changing the heart of our King, or by some other way known to himself, make not an abortion, or chock it in time. For first, through the incurable superstition and inveterate malice of the Prelats against the reformed religion, declaration is made, *that by introducing the service book, there was not the least thought of innovation of religion, but meerly to have a conformity with the worship of God which is observed in both the other kingdomes; though evil minded men have wrested some things in it to a sinister sense.* Thus the service book is still no innovation of religion, but by our sinister sense, is made to seem so: conformitie with the worship of GOD in other kingdomes, is urged upon us, as if we were, *tabula rasa*, and had not a forme of worship established by the acts of the Kirk and laws of the kingdome: meerly to have conformity is averred, although the manifold lures and interlynings of the service book, used in both the other kingdomes testifie the contrare, by the hands of our own Prelates and of *Canterburie* himself. Hence wee must pay for abusing the book, and the book it self must in the own time be received. Secondly, through the pride and greed of our Prelates, *Episcopall government must be retained as it is established*

established by acts of Parliament; as known to the whole world to be most Christian in it self, most peaceable for the civill estate, most consonant to Monarchicall government, and without which the Parliament will not stand compleat of three estates: Although the truth is, there be no act of Assembly, nor of Parliament for that office in this kingdome, that it is known to reformed Christendome, rather to be antichristian in it self, most prejudiciall to the peace of the civill estate, and hath in all nations proven the most pernicious enemy to Monarchs, and true Monarchicall government. And that the Parliament hath been, may be, and is in the nature thereof, compleat and perfect without this excrescence. Hence Bishops we must have *jure divino* to servethe will of the Prince in the worship of GOD, and these as lordly as ever before. Thirdly, *No Covenant must be indured to which the Kings Majestie shall not consent, and our Covenant only pretended to be with God, that we may with better countenance do the works of the devill, such as are treasons and rebellions.* Hence our Covenant can be no more endured then treason and rebellion, and the Covenanters either renounce God, so solemnly attested by them, or punished as rebels and traitours. Fourthly, *the question is conceived to bee no more about the service book and Episcopall government: But whether the Kings Majestie shall bee our King or not: And is determined that we have stricken at the very root of Kingly government, vilified the regall power in his Majesties person, and assumed it to our selves.* Fifthly, it is declared, that *his Majestie is forced to take*

armes.

armes to establish and set his Kingly authority right here, to make the best of us see, that he will indure no such Covenant as we have made. Hence resolution is taken and declared, that for establishing the service book and episcopall government, for abolishing of our Covenant, and for being avenged on us, as rebels and traitours, his Majestie cometh in a hostile war, with all the power that can be raised in *England*, by all other meanes and by this Proclamation, which is ordained to be reade in time of divine service, in every Kirk within the kingdome, for that effect.

Our part in this case is to resolve, whether we will, with sin and shame lie under the pressing weight of so many foule aspersions, as rarely in the worst times have been laide upon Christians, receive the service book, as the only forme of divine worship, which is declared by the Assembly to be a masse of errors, superstition, idolatry and antichristian tyrannie, welcome home againe our Prelats and their abjured government, condemne our reformers and the glorious work of reformation, renounce our Covenant and be so many times perjured as we have sworne and subscribed the same, losse all our labours and paines, bestowed for so large a time in so good a cause, open with our own hands a wide doore, and by our example shew a brode way for the entring of Popery & of all changes in religion hereafter, lay a stumbling block in the Kings way to the kingdome of heaven, and hinder the Queens conversion, give offence to all the reformed Kirks who have been praying for us, harden the hearts and strengthen the hands of all the enemies of the truth at home and abroad, make our
 selves

selves an odious spectacle to men and angels, forget
 our bygone slavery and our wishes for redemption,
 deny our own experience of the mercy truth and po-
 wer of GOD, so many times, and so many wayes, to
 our unspeakable comfort, manifested this time by-
 past, losse the posterity and the children that shall
 come after us, who shall mourne in misery for our
 misdeeds, make the faces of so many to blush and be
 ashamed, because of us, leave nothing but laments to
 our friends and jubilees of joy to our enemies, inter-
 rupt the march of the LORD of hosts up-
 on the earth, and wrest his dis-played banner out
 of his hands, pull the crown from the head of
 CHRIST our judge, our lawgiver and our
 King, grieve and resist the holy Ghost, pull
 down the golden-candlestick and put out the light,
 and bring all the plagues that are written in the book
 of GOD upon us, so that all nations shall say, where-
 fore hath the Lord done this unto this land? What
 meaneth the heate of this his great anger? Then men
 shall say because they have forsaken the Covenant of
 the Lord, therefore are these evils come upon them;
 A word of defection could no sooner come from our
 mouthes but the horror of hell should enter in our
 souls: Or rather on the contrary use the power which
 GOD hath put in our hands, not for invading *England*,
 or doing the smallest harme to any of the people of
 GOD who trouble not our peace; cursed be the
 breasts that harbour such intentions, and the hands
 that execute them, but meerly for our own defence
 and safety against armed violence and unjust invasion.
 And therefore where it is demanded in the Procla-
 mation

mation *what we will defend*; we answer; not our disobedience but our religion, liberties and lives: And where it is asked *against whom we will defend*; Least our intentions or actions should be mistaken, by such as are not acquainted with our case, or misconstrued, as contrary to the doctrine of sound divines, or to the laudable practises of Christians of old, or of late, we desire that distinction may be made, and difference put between the King resident in the Kingdome, and by opening his ears to both parties, rightly informed, and the King farre from us in another kingdome, hearing the one partie, and mis-informed by our adversaries: Between the King as King, proceeding royally according to the laws of the Kingdome against rebels, and the King as a man comming down from his throne (at the foote whereof the humble supplication of his subjects lyeth unanswered) & marching furiously against his loyall and weal-meaning people: Between a King who is a stranger to Religion, and tyed no further, but according to his own pleasure, to the professours of Religion, living in his dominions, and our King professing with us the same religion, and obliged by his Fathers deed, & his own oath, to defend us his own subjects, our lives, religion, liberties & laws: Again, difference would be put, between some private persons taking armes for resistance, & inferiour Magistrats, Judges, Councellors, nobles, Peeres of the land, Parliament men, Barrons, Burgessees, and the whole bodie of the Kingdome (except some few either Courteours, states-men, Papists, or popishly affected, and their adherents) standing to their own defence: Between subjects rising, or
standing

standing out, against law and reason that they may
bee freed from the yoke of their obedience, and a
people holding fast their alledgeance to their Sover-
aigne, and in all humilitie supplicating for Religion
and justice, between a people labouring by armes to
introduce novations in Religion contrarie to the laws,
and a people seeking nothing so much as against all
innovations, to have the same Religion ratified, which
hath been professed since the reformation, and hath
not only been solemnely sworn long since by the
Kings Majestie, and by the whole Kingdome both of
old and of late, but also commanded by the Kings
Majestie to be sworn by his Counsellours, and com-
manded by his Councell to bee subscribed by all the
people as it was professed at first: Between a people
pleading for their own phantasies and fooleries, or in-
ventions, and a people suspending their judgement and
practise about things controverted, till they should
be determined by a nationall Assembly, the only pro-
per and competent judicatorie, and after determina-
tion, receiving and standing for the conclusions of the
Assembly. Whither in this case, and matters so stan-
ding, wee shall stand to our own defence, we are
taught by the light and law of nature, by the word of
God in the old and new testament, by the Covenant
betwixt the people and God, by the end for which
Magistrates are ordained of God, by our standing in
our order and line of subordination under God, the
great Superiour, when our immediate Superiours go
out of their line & order, by the testimonies of the best
divines and sound politicians and Lawyers, even such
as plead most contra *Monarchomachos*, by the mu-

tual contract betwixt the King and the people at the Coronation, by acts of Parliament, and by the example of our own predecessours.

And now for our brethren and neighbours, in *England*, whose cares, we suppose, have been filled with this Proclamation in their particular Kirks; From that honour which we ow unto authoritie, as the ordinance of God, and from the naturall and loyall affection which we bear unto our King and dread Sovereigne, borne and baptized amongst us, we are unfainedly, and from our hearts grieved that first his sacred cares should be so farre possessed, and next his royall Name so farre abused by wicked men, as to receive and give way to so many absurd and incredible false calumnies against a whole Nation, his own native Countrey and Kingdome; It is too manifest how extremly pernicious, and damageable are calumnies, especially universall ones of this kinde, and therefore to repressse them, ought not any law or ordinance be spared, that may serve to the purpose; From that love which is due from us unto them, to whom in verie many respects, and by many strong bands naturall, civill and spirituall, we are sibber and more nearly joyned, then to any other Nation or people on earth, wee are heartily forie that their Kirks and hearing are taken up with such discourtes and would wonder at their credulitie, if they should be beleevd by them; yet because speeches may be the seminaries of sedition, even amongst brethren, who are at greatest distance when they have once begun to divide and discord, we must intreat (if with so wise a Nation there be any need of intreatie) that they

they will not upon any declaration which they have heard, be suddenly stirred to attempts against us to our mutuall hurt, or with a golden hook to catch so small commodities, as may bee hoped for in such a warre, and by so doing, make both Nations a mocking to strangers, and this Yland which hath been blessed with so long a peace, to be a field of blood, and a prey to our common enemies, who now for many years have been looking upon us with an evil eye, and are still waiting for an evil houre: that when they hear of any of our preparations for defence, or of any of our actions which to us are so necessarie, that without them our defence is impossible, and wherein there is no wrong done, or intended against them; they will judge charitably of us, and of our doings in such an exigent and extremity, as this is, and that they will wisely and christianly, supposing our case to be their own, make use of that common rule of equity, *whatsoever ye would that others did to you, do ye even so to them.* That hereafter, reports and declarations made against us by our enemies, be not suddenly beleev'd; since the authours, from the conscience of their own deceitfull dealing, publish them amongst the *English* only, who cannot controule the untruth of them; and keep them up from the knowledge of this kingdome, where they cannot abide the common light and triall, every one of the commons knowing their forgerie and falshood, And when any of them happen to come to our hands, the difficultie and danger is so great in carying our answers, and the true information, as matters now stand, unto their knowledge. And that they will at last, both poure forth their prayers

to God and their supplications to the King in our behalf; and if need be, use their power for our lawfull defence against mercenaries and wicked men the sons of *Beliall*. Are we not their own brethren, their own flesh and bone? Are we not all under one roof, in one and the same shipe, and members of one body? Their religious progenitours at the time of reformation vouchsafed us their help and assistance for establishing the reformed religion, neither have we so evill deserved, nor are they so far degenerated, as that we have reason to feare, that we shall be deserted by them at this time, the cause being the same, the case not much different and the persons only changed, Our salvation is common. Let us together earnestly contend for the faith which was once delivered to the Saints, that mercy peace, and love may be multiplied unto us.

Considering also how far our late actions against the persons of our greatest enemies and the chief strengths of the kingdome, as of the castle of *Edinburgh*, &c. are subject to the obloquies of such, as have to the worst sense wrested all our former counsels and necessary conclusions; and may be mistaken by our friends, who looking at a great distance, cannot well perceive the ripenessse of the occasion and opportunity of our doing, we judged it necessary for silencing the one, and for satisfying the other, to make known to all, how we were driven to this by the present exigence of our affaires for our lawfull and necessary defence.

It cannot be unknown to all the subjects of this kingdome, what have been the terrors and threatenings

nings of diverse Proclamations at home, as of that, *July 4.* and of the other *Decem. 18.* And to many it is known also what missives have been directed to the Nobles and Gentlemen of *England*, for attending the royall banner at *Torke April 1.* and what Proclamations have been made in *England*, both that of the date *Iann. 29.* and above all the last declaration *Feb. 27.* condemning our loyall proceedings, our humble supplications, our legall Protestations, our true and modest informations, and our very intentions (after we have attested *GOD* so many times and so solemnly on the contrare) as false and traitorous, our selves as rebels and traitours, and therefore denouncing war in the most hostile manner against us. We are not ignorant, what letters have been sent to some of our cold-friends, to excite them, and some of our professed enemies, to embolden and strengthen them against us, with moneys and munition, and with directions and order for the wayes of their combination and running together with their forces; and on the other side, of the large promises and bold undertakings, of our dis-natured countrey-men, some at court and others at home, to mak up armies of so many thousands in the North and South parts of the kingdome, for environing us on all sides. The *Scottish* Councelours, Nobles, and Gentlemen about court are made to subscribe the Kings Covenant with this addition; That they shall not acknowledge the late generall Assembly, that they shall not adheare to the late Covenant and band sworn and subscribed by us; And that they shall oppose against us to the best of their power as they shall be directed by his Majesties command; According

cording to these warnings and preparations, the Kings household hath entered on their journey, Monday last *March* 18. The King himself taketh post Wednesday next *March* 27. intending on the third day to be at *Torke*, or *New-castle*, to march forward with his forces, The *Scotish* Noble-men appointed to come home, accompanied with skilled commanders to draw together their friends and followers, to put them in order, and under their generall the *Marquesse of Hamilton* to joyn with our forraine enemies attending the Kings Majestie. The Earl of *Lindsey* goeth to sea with 17. of the Kings great ships furnished with three thousand Souldiours, to come in their expedition to such places of this kingdome, as their commission, when it is unsealed, shall command them; Six hundred horse-men are to be sent presently towards *Scotland*, to infest the borders; our enemies at home are waiting for their coming; our excommunicate Prelats and their adhearents are fled to *England*; the lands and estates of Noblemen, of chief Barones & Burgeses, who have joyned in this cause, are designed as a spoil to be parted amongst our enemies. While matters stand thus, And the maine confidence of our adverse partie and pursuers is placed in our divisions, in the power of some Papists and others of note amongst our selves, and in some places which are appointed to be strengths for defence of the kingdome against forraine invasion (as is at length cleared in our Protestation) especially the castle of *Edinburgh*, a chief member of our incorporation and the place of our meetings; There was no time for longer delay, but in this extremity we must either do or die
either

either defend our selves or come in the reverence of our enemies, whose mercies are cruell. And therefore such dispatch, as ye have heard, in matters necessarily serving for our defence, hath been used in *Edinburgh* and in other parts of the land.

Where this work will end, the Lord whose work it is, and who hath led us so far on, he knoweth; and as we resolve to stay where we finde not his presence going with us: So are we able to justifie what we have now designed and done, to the consciences of all men: Shall defence be necessary, and shall the necessary meanes, without which there can be no defence, be judged unlawfull? May we not prevent the blow as lawfully, as repell it? is not the taking of the weapons out of the hands of our boasting enemies and the apprehending of such as draw the Kings Majestie to so hard courses against his subjects, as lawfull, as the defensive war it self, and is it not more safe both for the King and the kingdome, then to take them in battell? The law both naturall and civill teacheth, that *ad defensionem sufficit, quod precedat offensa vel justus timor offensa, nec debet quis expectare primum ictum: melius enim jura intacta servare, quam post vulneratam causam remedium quarere. Quando precedunt signa & actus manifesta offensionis, & quando aliter nosmet tueri non possumus tum inculpata ac necessaria dicitur tutela, ac in dubio insultatus quicquid facit in incontinenti praesumitur ad sui defensionem facere.* It is enough for defence that offer of offence, or just fear of offence go before. All our reasons for lawfull defence and for guarding the castle of *Edinburgh*, militate for us in the surprisall thereof in this case and at this time. This necessary
pre-

prevention was the practise of *France*, of *Holland*, of *Germanie*, and of our own nation, when for the defence of their religion or liberties they took armes, which they offered alwayes to lay down how soon they should be secured; Likeas we declare at this time, that we take armes not for invasion, not for alteration of the civill government, not for wronging any mans person, or to possesse what belongeth to any man, but for the defence of our religion, liberties and lives. That even when we hold our sword in the one hand, we will present our humble supplication to his sacred Majestie with the other; that how soon our supplication is granted, our selves secured, and the peace of the Kirk and kingdome setled, we shall suffer our swords to fall from us, shall leave nothing in our power unperformed for perfect pacification, and shall vow to live and die in obedience to his Majesties laws, and maintainance of his Majesties royall person and authority, which we heartily wish and earnestly pray, that *GOD* would incline his Majestie to heare, before matters be desperate, and the rupture become uncurable.

*Revised according to the ordinance of the generall
Assembly, by me Mr. A. Ihonston Clerk thereto:
Edinb. 22. of
March 1639.*

F I N I S.

